LITERARY.

THE MAGIC ROSE.

A TRUE STORY.

Written expressly for the Banner of Progress.

BY FANNY GREEN M'DOUGAL.

[CONCLUDED.]

"To speak more plainly," I continued, "I allow myself an occasional luxury; and to give a trifle to those who seek help, by which they may, by-and-by, come to help themselves, is the form in which I best like to have it. I take a cheap house over the river, that I may be more independent, and, at the same time, more economical in the arrangement of those affairs. I have found opportunity to provide honest business for quite a number, who would, otherwise, have been vagrants. I have a small manufactory of cheap hats, in which I employ those I wish to serve until I can get them situations more to their mind. By this means they can provide themselves with decent clothing, while, at the same time, I lose nothing: for I make a fair profit on their labor. The work is very simple and easily learned; and I can find a market for more of the article than I can produce. A respectable matron superintends the whole establishment. I have a nurse for the sick, and one for infants. I am quite a patriarch, I assure you."

"O, this is, indeed, true charity!" she exclaimed, grasping my hand with a fervor for which I was quite unprepared. "Only let us have work—honest work—no matter what!" she shouted out, "and we

"At present, madam, you need rest and refreshment; but all will come right in due time."

"Don't take on so, mother, dear!" said Mary. "See! little Johnny thinks the gentleman is going to hurt you;" for the little fellow, frightened at his mother's cries and tears, was screaming lustily.

"Do you feel able to be moved to-day?" I asked. "If I could endure staying here I might surely bear anything!" she replied, looking round with a

"Very well," I returned. "In two hours from this I will be here with a carriage, and Mrs. Franklin, my housekeeper, will bring such garments as you, and Mary, and the little one may need for the present. She always keeps a supply. A precious woman she is, as you and Mary will find her. And pray, madam, give me your name, that I may be able to Introduce you."

"It is Blanding," she replied; "Elizabeth Bland-

"That is, I believe, a New England name," I re

"It is so," she replied. "I came from Fitch burg, Massachusetts, a beautiful town about mid-

way between Worcester and Lowell." "Ah! indeed! it is very curious, and very pleas-

ant, too! I am a native of Groton, an adjoining

Upon this, we fell into a comparison of notes; and it was surprising to find how many people were acquainted with both of us.

BROOKLYN, April 2, 1835.-Mrs. Blanding was to look on so much beauty and loveliness, and then look back again to his own lonely state. Lonely, indeed! Am I so? Who has a larger number of are horrible, even to think of! bright and grateful faces around him than I have? take seems to flourish; and even this charity affair, in which I anticipated nothing short of a downright And being such a lucky fellow myself, I can well nates who throng around us.

Still I must not think of marrying yet. And life-mission? And yet, a good wife, instead of pull- heaven." ing me back, might help me on wonderfully. I have and Mary reading by my side, that the arrangement elbow prompting me with vain and idle thoughts!

dove; and yet, in her simplicity and innocence, so woman." confiding—so charmingly sweet and lovely, I almost forget she is, as yet, nothing but a child. I heard her tell Johnny this morning how well she loved me. She was teaching him to pray for me. I saw, as she

as she said, she blushed a little, at first, and then resentative of either. ded, very gently, "I almost think I should love you have their annual exhibition at the academy very planation. Certain it is that we live on the very an intelligence. But for the whole world, and every- stable!"

shall love half as well as you."

And then, after a little pause, as if looking at the question all round, she added, naively, "If I to the steam angel, I shall have plenty of time. should be married ever so many times, I shouldn't." some younger and finer fellow makes his appearance. Ah! well! such a result would be only natural; yet why should I be thinking of it?

in her own rooms, claiming a recital of the history | -how her intellect has developed as well as her pershe had promised me. Johnny was on one knee, son. But she has grown shy and bashful. She never and Mary, as usual, sat by my side.

nothing of the heroine, either in my character or be a stranger. Why did I ever send her away? history. My father was a farmer in comfortable circumstances; but he became afflicted with the mania | arrived at my sister's; and, having obtained supper, unfortunate; and he lost nearly everything he had. Soon after his health gave way under the chagrin of group of girls, in one of the dancing exercises of disappointment, and he died suddenly. There were | calisthenics, occupied the stage. And one of them two brothers and two sisters of us all, well and as our mother was spared, kept the family together. I saw in Mary-my Mary. And what was very repurchase a small tract of land in the West, where of unfolding, it was a perfect facsimile of the mysand went to Bangor, and I took a school in the villing when I first found her. Nay! I fancied that it

pensity for trading in horses, cattle, lands, the pro- am yours; come and take me." way he became much involved; and finally, as the or could it be? worst and last move, he was persuaded to come to the sole remains of his once fair acres.

worse places, until I came to be as you found me.

suffered on Mary's account. I had always been used | blush roses, and a crook delicate enough to be a fairy | with every word? And she has seemed equally to to as good society as there was—at least so long as I had any; and to think of the vileness she was sent forth among, unprotected lamb as she was! Sometimes I have knelt over her, and prayed that she for I seem to forget that there are others in the should be even with me. This is all very weak and sink down, from utter exhaustion, and fall asleep on see them again for years, perhaps. My business at it. I will have no more of these poor, miserable, brought home more than a month ago. We have my knees. O, I thought, if I could be once more in calls me to Europe. It is doubtful when I may re-practical lies. I will walk up to the mark squarely, found proper and becoming garments for all the the green fields-if I could only have the pure air, turn; and I may never. But if I do not, all is, I and, whatever is there, dare to meet it, though it be family. It is certainly rather teasing to a bachelor | the sweet, innocent singing birds, and the springing | flowers around me, I would not so much mind being hungry! But the wickedness and filth I have seen

My business, too, is thriving. Everything I under- child has been to me," she continued, as the door is it that a child, whose years number little more than He has the indirect favor of the mother, and Mary's opened softly, and closed again; for as soon as she half the measure of mine, has wound herself into other friends; but, as I learn, no positive encourcame to speak of Mary, the child, with a real mod- my affections? I do most certainly deserve to be agement from herself. Is it possible that such a genbill of expense, turns out to be the most profitable esty, an instinctive delicacy, which seems to be the miserable for my great folly. Her letters bespeak a erous, truthful, high-minded girl, as she appears, investment of all. Somehow or other, I always most beautiful trait in her character, rose and left richly gifted as well as a richly stored mind. She is can be a coquette—can stoop to any crooked ways happen to invest in exactly the right kind of stocks. | the room. "She has earned a little money, one way | truly a gem. Sometimes I almost think she loves | of conducting this most important of all negotiaand another, very frequently; for everybody seems me. But no; it cannot be. She was quite a child tions? I will not—I cannot believe it. She had reafford to give a helping hand to the many unfortu- to take to Mary! And she is so sweet-tempered and when I went away; and she would never think of ferred him to me; and, in return, I have promised hopeful! I should have given up a thousand times | me in any other light than that of a father. But | him to use my best influence in his behalf. Shall I if it had not been for her. It does seem as if my what does this mysterious rose-tree mean? During be able to accomplish this truly and honorably? I why should I be thinking of it now? Have I not | prayers had been answered; for I do not think she | my absence it has frequently appeared, and by com- | shall struggle to do so. taken, as it were, vows of celibacy, that no family has been corrupted by all the wickedness she has paring dates and notes with passages in her letters, burdens may interfere with what I believe to be my seen, any more than if she were an angel from I find that it has always truly symbolized to me her

found myself so happy, with Johnny on my knee, plied, "as gold is finer for being tried in the crucible. most part of a glowing fire-red. I felt a sensible I might tell her that she has been nothing but the begins to seem like a natural and essential one. By in Groton, has commissioned me to find some one I half unconsciously said to myself, "This is fever." the way, she is bright and intelligent, and must be to assist in her family, as companion and friend rather If at any time she had been ill, I saw, the sweet and joyless! But I will not, for such a disclosure properly educated. Possibly. Only about fifteen than a servant. Johnny is such a sweet little fellow, flower drooping; if unusually well and successful might constrain her; and she must be free. I will years' difference, I find. Fie! what fiend is at my he will certainly be no objection; and as for Mary, in achievement, it bore itself elate, and breathed seek her and learn the truth. This intolerable umph. But he, poor little fellow! looks from face 1 must quit this writing, for I see I am not likely with her intelligence and activity. Besides, there is it would seem a conscious embodiment of love, to get out of a certain train of reflections by any an excellent academy there; and her talents deserve whispering sweet, broken sentences of rapturous, or coming white sun-bonnet, as if for a walk. I asked sure us of the good sound lungs we have given him. other means. And, besides, I have a proposition to better treatment than they have yet had. On the even passionate emotion. What is this mysterious permission to accompany her. She blushed, but So do our tears ever follow fast in the track of make to Mrs. Blanding. I will not suffer my selfish- whole, madam, I think it is a situation that cannot association between her and the rose? Is it her seemed pleased with the proposal; and I attended smiles. ness to delay it any longer. She, too, has promised fail to please you all. With a complete self-depend- Flower-Soul? As man is an epitome of all things, her. Our way led through one of the loveliest landto give me her history this evening. How much she ence you will soon be happier, and stronger, every he must have a spirit corresponding with each and scapes in this pleasant region. A fair little nook in twenty-one years, during which time I have been improves on acquaintance. And Mary, too; she is way; I am sure, too, you will all like my sister. every class of material forms, because he holds the beautiful valley of the Nashua was shut in by permitted to share every good thought and deed, a bewitching little thing, shy and delicate as a wood | She is a refined, intelligent, excellent, and loveable | within himself the substance which envelops and | the surrounding hills, and overshadowed by venera- | and walk in the closest fellowship with one of the

held up his little hands between her own, that they wonderful interest. They all wept at parting with tells but one story. If it says anything, it says dominant and engrossing moods of mind, how easily old, or ever shall be? There is no decay, no death, are really growing quite plump with his better fare. me—even the lisping little Johnny. How lonely it clearly and emphatically, "I love you." I have we bring external things into sympathy with our to the truly loving: Our Bridge is an Ama-All this is charming; and when I entered the is here! Indeed, it seems as if the better half of me struggled hard to resist this intimation. I have re-selves! The squirrel skipped from tree to tree, RANTH. room suddenly, and, clasping my arms around both were missing. Man, after all, was made a social and | pelled it constantly; and yet it obtrudes itself. Am | chirping merrily, as if in welcome. The flowers together, asked her if she really did love me as well domestic animal; and a bachelor is but a sorry rep- I possessed by a most silly demon, who would fain never before seemed so sweet, so brilliant. The

same time, "I should be very wicked if I did not," large sheet crowded full. How much she improves, power that enthrals me? Is there, then, a literal spiritual. that I was better pleased than ever; and yet there both in style and penmanship! It is written on her truth in the theory of Socrates, and other ancients, was something in her manner that quite puzzled me. birth-day, too! Is it possible she is sixteen? She who believed in an attending demon, or spirit? I, Looking up into my eyes with that earnest expres- has now been at Groton four years: and the best ac- for one, am inclined to believe it. I myself have when seated, side by side, on a mossy rock, I felt in- being asked, she boldly replied, with the conscious sion for which her own are so remarkable, she ad- counts of her come from all quarters. They are to seen and heard things which admit of no other ex- stinctively that we had come nearer to establishing pride of complete comprehension, "In a livery

as well as mother and little Johnny, if I had known soon, she says. Is must be there and give them a borders of a world of mystery—the great Shadow-thing in it—for the hope of salvation, I would not you so long. There will never be anybody else I surprise; for they will new expect me. Let me see! entertainment comes off to-morrow evening. Thanks | vibrations and hear the echoes of forms and forces They are to represent the "Search after Happiness," She will forget all this one of these days, when and to see Mary as Florella will be worth the jour-

November 3.—I am just returned from the country. I should like to write what I think of Mary April 3.—I visited Mrs. Blanding last evening, now-how unspeakably beautiful and lovely she is kisses me but when I ask her; and then she seems "My story is very simple," she said, blushing almost unwilling! Ah! it is as I feared. She no with a modesty that quite charmed me. "I have longer loves me as she once did. I have grown to They were already gone to the academy when I

of speculation in Eastern lands. It proved to be I set off, determining to find a back seat, and keep quiet until after the performance. As I entered, a -how shall I describe her? Sylph, fairy, angel, are strong. We worked with a good heart, and as long | trite and vague terms, expressing but little of what But she only survived her husband two years. We markable, she had in her girdle one single flower, a then separated. My brothers had earned enough to white bridal rose. In tint, shape, size, and degree they soon after removed. My sister was married | terious blossom I had seen on the memorable morn-

duce of his farm—in short, everything that could be But the dance was finished and the play begun; more pertinacious than his fellows for she has had whole frame shook. The tremor was communimade an article of barter; and in every bargain he and in the confusion of the change I thought I had many, and will not be said nay. The tink her affection of the change I thought I had many, and will not be said nay. The tink her affection in the confusion of the change I thought I had many, and will not be said nay. came off second best. He was constantly surround- lost my rose-bush; but if it disappeared it soon re- tions must be bestowed somewhere; for she is ed by a set of sharpers; but he never saw his error turned; and there it stood all the evening. I was greatly changed. I fear I have an unpleasant effect in any particular case till it was too late to retrieve perplexed—almost distressed—because I felt an in- on her; for now she almost always seems saddened himself. He often mourned over his folly; but the explicable significance that haunted me continually. by my presence. I must find out if this is true: and propensity was too strong to be overcome. In this | A great life-crisis was impending. But what should | if she has given her heart to a worthy object—one

New York, where he followed the carting business by entire engrossment with my beautiful Mary. the most cruel sacrifice. -the cart and horses, and a little furniture, being | There was something so aerial in her motions—so spirit-like in her expression, I almost doubted, at take pleasure in this thought. To make Mary happy, "T need not prolong the story. He got discour- times, if she could be genuine flesh and blood, even even in the arms of another, is something worth livaged-fell into bad company, and, at length, into as other momen and her Florella! She so entered lug for. (She shade be fowered as if she were my bad ways. He had a severe fit of sickness, and, after into the spirit of that sweetest character in the piece, sister—nay! as if she were my daughter; and I will that, was a wholly different man. I do believe, if he you could have sworn it was a real shepherdess you make her my chief heir. But she shall never know had lived, he would have wholly reformed. But the saw. The conception of Hannah More's ideal was the devotion of heart and soul she has awakened. blow was struck. He died, and left us, just before | perfect. It was her Florella-gentle, delicate, ten- It would not be best; or it may be not entirely safe. Johnny was born. I never recovered from the der, thoughtful. Her dress, too, was singularly Where am I wandering again? At all events, she before. "I cannot love him," she said, "because I shock; but for a time I supported us all tolerably | becoming; for good taste is a priniciple of her na- | shall be left perfectly free. I will never constrain | well by needlework, both plain and ornamental, as | ture. A white muslin frock, cut with a sweep, open | her generous nature. I will even strive patiently I could get it. But my strength failed. I sold one in front, and, like the under skirt, trimmed around with this terrible suspense. thing after another, and moved into worse and with sprigs of the beautiful little evergreen, known June 20.—I have seen but very little of Mary for in New England as the ground pine, made the dress. the last three days. How should I dare to see her, "You cannot think how much anxiety I have A green sash, a flat hat, trimmed with a garland of with the heart fluttering its wings, as if to escape wand, decorated with evergreens and roses, com- avoid me. I do not think, however, she really does pleted the array. It was all charming.

might die-that we might all die-until I would family; and they so well and happy too! I may not unmanly-downright silly, it seems, as I now look

trust, arranged as it should be. after an absence of nearly four years; but the place | a decision on the claims of a rival. no longer deserves its name. It is, indeed, insuffer- Evening.—I have seen him. He is really a no-"I want words to tell you what a comfort that ably irksome. The loneliness oppresses me. How ble fellow, proud and handsome as a young Apollo. present condition. For instance, while she was suf-

"She is all the purer—all the better for it," I re- fering with the scarlet fever, it appeared for the But I have a plan to propose. My sister, now living heat from it; and so strong was the impression, that she would be useful in the family a thousand ways, sweet breaths of health and strength. Then, again, anxiety must be cut short. radiates it. I can easily see the analogy of such a ble elms and walnut trees, dotting the greensward noblest women upon earth, I can truly say that I I pass over the remainder, only premising that | being as Mary to flowers and gems; but I cannot so | far as the eye could reach, with here and there a wil- | never saw one moment when I did not bless the well accept the particular teaching which this beau- low bending over the clear stream, as if attracted by hour that gave to my arms my Mary, the little street-BROOKLYN, May 2.—Just returned from Groton, tiful symbol seems to indicate. Representing, as it the image of its own delicacy and grace. It seemed | sweeper. She is a matron now; and I am a hale where I left this little family, in which I take such a evidently does, her life, her spirit, her affections, it as if Nature, herself, were enchanted. In certain youth of nearly threescore; but who says we are persuade me of a thing that stands against reason | birds sang madrigals; and winds and waters murkissed me, so modestly, so gently, saying, at the October 7, 1839.—Here is a letter from Mary—a and common sense? And what is this mystical mured in monotonous measures, fine, sweet and stable is connected with that sort of an institution,

other, approaching and touching by many points. How, then, can they fail to meet and magnetize each other, especially when all the most endearing associations of the past—all the most ennobling aspirations of the future-must impel them to approach and mingle together? Nor do they meet on any distinctly defined plane, like two pieces of land, which may be contiguous, without viewing or intermingling; but they are confluent oceans, feeling, feeding, moving and inspiring the great and common tidal flow, that markes the pulses of but one Heart, and acknowledges the presence of but one Life. But this is trenching on a deep, and it may be dangerous philosophy, which, as yet, seems to be out rather too early for this drowsy world. When shall the truly earnest seeker receive instruction which shall be at once so direct and truthful as to bring all this shadowy speculation into the shape of a tangible demonstration? It must come, and that before long, beto recognize its greatest want.

hings, a true man. He was, in fact, far too honest spects, set in the extreme distance behind her; and she is now! the very type of alk most admire and for those about him. He had an unfortunate pro- the rose-lips seemed to speak as before, saying, "I love in woman. Her feelings toward me are a perwho deserves her love, and can reciprocate it—she I sought refuge from these perplexing questions | shall be made happy at all hazards, and despite of

No; I am not as selfish as I feared; for I begin to

wish to avoid me, only that I so palpably run away And I have taken leave of her now; ay, of them; from her, common dignity seems to demand that she one of the severest tests by which poor weak human BROOKLYN, June 11, 1843.—At home once more, nature is ever tried. I am to hear and pronounce

It may be that she shrinks from being longer a burden to me; for her lover, who is wealthy, has proposed to educate her brother, and provide a home for the mother. She never was a burden. O, would joy, the sunshine, the bloom, the fragrance, the living fountain of delight, to a life before barren, cold

June 21.—This afternoon Mary took her little be-

Land that hides such marvelous things in its dark have dared touch the rosy tip of one of her fingers. Looking at the date again, I find the usual dramatic | profound. Why should we not sometimes feel the | I almost forget the errand on which I had dispatched myself. But I nerved my heart to the utmost and which are but just outside of ourselves? The two opened the subject. I was even cold and rigid in spheres, enfolding the Material and the Spiritual, if | the mentorships to which I had constrained myself. not actually contiguous, are yet parallel to each | The poor girl grew pale and red by turns, and was greatly agitated. I plead the cause of her admirer, as if my own life were to pay the forfelt of his fail-

She did not speak until I had quite finished; and not then for some time.

"You do not answer me," I suggested. "I have promised that your decision shall be obtained."

"Do you really wish me to marry him?" she asked; and as she spoke she blushed and turned away her face, tearing to pieces a small flower. "I would put no constraint on your wishes, my

dear Mary." I replied. "Act according to the dictates of your own true and generous heart." "O," she cried, "I am a poor girl! I and all that

belong to me are greatly indebted to you." "Spare me, I beg of you, any remarks of that kind!" I responded.

"Nay!" she answered, "I must speak the truth. We are indebted to you for all that we are-for all cause the world not only needs it, but is beginning that we are capable of becoming. I have been sometimes almost tempted to marry Mr. Jones, that But as for Mary, from whom I have thus theo- I might relieve you of this burden; that I might retically wandered away-perhaps wisely, for it even do something toward repaying the great debt seems worse than idle for methoughts to dwell on we owe you. But I really cannot bear to think of breathed on me the same odorous magnetism, calling when I his found her. Italy I latered that it
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> "Say no more!" I cried, grasping her hand, for I fect enigma. She has a lover, Fam told, who is could no longer control myself. It trembled. Her against it.

> > "You owe me nothing!" I responded. "On the contrary, I am indebted to you for all the true happiness I have ever known. I would now repay you by making you happy, in any way by which it may be accomplished. Tell me, then, and tell me truly. why you have refused an offer which appears every way so desirable? Why are you insensible to attractions that most others would consider irresisti-

> > She drew her hand away. She clasped it with the other. She lifted her hands and eyes toward heaven. Every tint of color had forsaken her cheeks. She was pale as marble; but her expression was sublimed by the deep solemnity of the testimony she was about to give to a degree I had never witnessed love another-truly, dearly, intensely, and eternally,

> > "And who is he? Tell me, I conjure you! Tell me, honestly, I demand of you!" My voice sounded cold and harsh even to myself; but I was brought to that pitch of suffering that recognized nothing of forms. I was maddened by the question I seemed so coldly poising.

> > The arms fell as if she had been shot. The eyes, abashed, sought the ground; and then, as if in the strength of a better and truer purpose, they sought mine. They were living wells of truth. A new world opened in their liquid depths-a world of hope, love, divine joy. I asked no more. The reverent embrace, the long and thrilling kiss, that sealed our destiny, only could, and only did, speak of affection, pure as the love of angels, and eternal as the

> > July 30, 1845.—This is the second anniversary of our marriage; and at this moment Mary is teaching our boy to walk. He is very forward for his ageonly ten months. The round, toddling foot, the outstretched, balancing arms, and all the instinctive struggle after a true equilibrium! One of the most beautiful sights in the world, even when the little hero is not our own-I mean Mary's and mine. He falls now and we have music, but not the merriest. Up and try it again! "A chip of the old block!" cries grandfather, who has dropped his newspaper to enjoy the scene.

> > "One step-two, three steps, all alone!" cries the delighted mother; and thereupon she pours out upon him such a flood of kisses as fairly make the little fellow catch his breath, as if in the vain attempt to swallow them all.

> > Now he comes, steadier, stronger, close, closer! I stretch my hand! I grasp and clasp him, and Mary clasps us both together, laughing and crying by turns, in her wild delight at the young hero's trito face, and, seeing such demonstrations, squares his lips and cries—lustily, too, as if he wanted to as-

August 10, 1866.—After an unclouded union of

A LITTLE GIRL, whose uncle is connected with a livery establishment, and whose only idea of a on first going to Sabbath School, was informed Until we arrived at this place, we were silent, or where Christ was born, and promised to remember. spoke only in dry and formal commonplaces. But On returning the next Sabbath, and the question

The Banner of Progress.

SATURDAY, JANUARY 19, 1867.

OFFICE, 522 CLAY STREET, UP STAIRS BENJAMIN TODD & CO.,

PUBLISHERS AND PROPRIETORS

TO CORRESPONDENTS.

All communications designed for publication in this paper should be addressed "Editors of the Banner of Pro GRESS." All letters in regard to the business of the paper should be addressed to "Benjamin Todd & Co."

Phenomenal Facts.

Under this head we propose to give, from time to time, such accounts as may reach us, of all the various phenomena of Spiritualism, and also a recital of current facts taking place under our own observation. It is contended, by those who have never witnessed these wonderful manifestations, that they have no foundation in fact, but are either the effect of imagination, or, if they do actually take place, are easily referable to natural occurrences which remain unexplained. Now, we do not deny that these phenomena are strictly in accordance with natural law; for we believe them to be so. But we do most positively deny that they are either unexplained or inexpliand ear witnesses, of reliability, whose evidence would be taken on other subjects in any court in the land, and who will support us in our assertion that communications from departed spirits do reach the inhabitants of earth in all sorts of ways, strange as well as familiar, and that their number and importance are constantly increasing. In California, these communications have not been so numerous as in other parts of the world, because of the lack of media sufficiently developed for the purpose. But, even here, enough has been seen and heard by attentive and truthful observers, to convince the most skeptical of the reality of spirit life and spirit communion. Absorbed in the pursuit of material wealth, the people of this coast have not been so readily attracted to the subject as the more studious and thoughtful minds of the Eastern States. As our population become more sedate and stationary, Spiritualism will acquire reater interest for those who take the trouble of thinking for themselves, and whose opinions are formed without reference to the views of others.

Next week, we will relate some interesting occurrences, which have taken place in California, and the witnesses of which are still living, and ready to testify to the truth of the relation. Some of these manifestations occurred a few years ago, and others more recently. Many are constantly taking place at the present time, and we shall use our best exertions to obtain a recital of them for

More Sabbatarian Fuss.

An evening paper of this city has a report of the prosecution, in the Police Court, of the Risley troupe of Japanese acrobats, for giving a theatrical performance on Sunday. Thomas Maguire, Professor Risley, and three of the Japanese acrobats, were charged with having violated the Sun day law, in giving a Japanese acrobatic performance at the Academy of Music last Sunday even. ing. The case came up in the Police Court, when the counsel for defendants announced his intention of demurring to the complaint on the ground that the performance given by the Japanese was not such as the law intended to prohibit. He took the ground that the opening of a theatre, under the law, meant the giving of an entertainment in dramatic dialogue, and that the exhibitions of acrobatic feats do not come within the meaning of the statute. In this case there was no curtain raised no scenery used, but the performance was in every respect similar to that of the Turn-Verein Association and Olympic Club; and that any parties who amuse themselves and others, by giving acrobatic performances on Sunday, were as liable to arrest. The counsel contended that the lecture of Mrs. Cuppy at Maguire's Opera House, and the performance of the Stabat Mater at the Metropolitan, were just as much infringements of the law as the exhibition given by the Japanese. The exhibition must be either noisy or barbarous, or the theater must have been opened for the purpose of giving a theatrical entertainment, before the complaint could lie. He contended that it was the purpose of the Legislature, in passing the law, to prohibit only such Sunday amusements as' were calculated to affect public morality. It was agreed between the Prosecuting Attorney and counsel for defendant that the performance consisted of gymnastic and acrobatic exercises and exhibitions in necromancy, and that the exhibition was given in a theater.

The more this ridiculous Sunday law is attempted to be enforced, the greater opposition and defeat will it meet at the hands of the people. It is too late in the century to carry religious tyranny so far, and with so high a hand. Let the voters get one chance at identification of those who suppeople are determined to have, all the churches and ministerial associations to the contrary not-

THE OLDEST PAPER IN AMERICA.—We have been gratified with a perusal of a late number of the Newport (R. I.) Mercury, kindly handed us by Capt. John Hammond, and were agreeably struck with the coincidence of this meeting of the oldest and youngest in our sanctum. We could not help wishing as long and honorable a life for our paper, though we cannot claim so distinguished an origin; for the Newport Mercury was established by Benjamin Franklin, A. D. 1758. The number before us is the 5,644th, the present volume the 108th, and the date November 15th

anti-slavery paper published at Newport, Ky., before the war, and destroyed by a mob, has recovered a verdict of \$2,500 against the city for the destruction of his property.

The Philosophy of Religious Revivals.

We continue our dissertation upon this subject from the point where we left it in our last issue; but, before entering fully upon the discussion, we will make a few prefatory remarks. Some of our religious friends may think that we are lacking in reverence for religious things. But it is not so. On the contrary, we have ever had the greatest reverence for true religion, and love for our Divine Father. Yet, do not for a moment suppose that we entertain the least particle of veneration for that horrid, barbarous idea of God taught by popular theology as the dogmatic basis of religion, which idea has no other foundation than the mythological errors of the past. Of such is the belief in the fall of man, total depravity, original sin, a vicarious atonement, an old king-devil, an angry and revengeful God, and a never-ending hell. No others than poor weak-minded, bigoted people would for a moment conscientiously entertain those absurdities, with the light of the nineteenth century shining all around them. Nor do we wish to be understood as believing in the plenary inspiration of that book of ancient fables, than which no book in the world contains a larger amount of error, even according to Christian testimony. We are willing to believe whatever we find in it that appears to us to be true; not because it is in that book, but simply because of its intrinsic truth. But some one asks, What is your if he likes to take a little nice wine now and then standard of truth? We reply, Our own reason. for his stomach's sake, as Paul told Timothy to do, We know of no other. It is the only, true, Godcable, and that imagination has anything to do given standard; whoever proves recreant to this nal; but when he promulgates his opinions to the with their production. We have too many eye Divine guide, is a traitor to the highest and holiest trust ever committed to the human race.

But we come now to our subject. At the close of our first article, we left the young convert in a state of ecstatic bliss, praising God for salvation. We had carefully traced the course pursued, step by step, from the incipient condition up to the point where the desired end was attained. And we challenge any individual to show a single accordance with the laws of Mesmerism and Psysatisfaction of every scientific and logical mind, in future articles, when we shall come to speak of the operation of those laws as the producing cause of all the phenomena of conversion. The winter polish souls and prepare them for glory. This is modesty, only think what she had to suffer! T. owing to the fact probably, that the people generally have more leisure at that season of the year than at any other. It is especially so in rural districts. After continuing these revivals from four days to six weeks, as the circumstances may appear favorable to success, they are obliged to give them up from sheer exhaustion. But who is exhausted? Is it God? By no means, if He be infinite. Then it must be the people who are exhausted. And how comes that about, if God does all the work? Is it not rather strange that God should do all the work, and yet that His people should be "used up" with excess of labor also? But this contradiction does not amount to cies, and we will therefore let it pass.

The time has arrived when the pasters must commence gathering into the fold the lambs of the flock. This is often a source of a great amount of amusement to the outside world; especially when there is a partnership in the concern of different denominations. Each is anxious to have its full share of the lambs; and often, while the shepherds are quarreling over their division. the wolves get in and make sad havoc among the flocks. The Methodists receive them on trial for six months, and, dividing them into classes of ten or twelve each, appoint a leader over them, whose duty it is to meet them once a week and inquire what the Lord is doing for their souls. He calls upon them, one at a time, by name, to arise and state what their experience has been during the past week. If they happen to be on Pisgah's top, and, with glib tongue and ready, flowing style tell a good story, the leader is well pleased, and manifests his pleasure by sundry responses; such as. "Bless God!" "Praise the Lord!" And sometimes, when the enthusiasm runs very high, they all shout, with one accord, "Glory! Hallelujah! Glory to God!" etc. etc. But if a soul happens to be "in a tried condition," as they call it, and tells | cates! a pitiful story of temptations and trials and severe conflicts with that old adversary, the Devil, then half-uttered groans and ejaculatory prayers are heard, and a deep sensation of sympathy runs through the whole company. Words of encouragement are uttered by the leader to the tried and had passed away, and all things were become new —what means this terrible conflict all the while? Does not the fact of its existence prove that there a resolution to try to do better, hastily formed,

Now let us turn our attention to the character nocent recreation and amusement on Sunday the that the class of individuals selected as leaders are simply miniature evangelists. They are not as strong psychologists as are clergymen, but possess a good deal of that kind of power. Although the daily meetings are closed, yet what is commonly "the means of grace" is constantly supplied in the form of evening meetings, the class-meeting, the young men's prayer-meeting, the church prayer-meeting, etc. etc. Thus the work goes steadily on, and a growth in grace is claimed to be the result.

But soon old Sol starts on his northern tour again, and white-haired Winter calmly slides from his icy throne into the flowery lap of Spring. The little rills, that have been so long bound in a frozen grasp, begin to sing, dance, and play; the sweet little crocuses come peeping out from under the melting snow, with smiling faces; the buds WM. T. BAILEY, editor of the Free South, an on the trees begin to swell; and old mother Nature commences arraying herself in emerald robes, and thus gives evidence of returning life. The husbandman is warned, by these unfailing signs | being delivered of such a ponderous criticism as that the days are near when he must plow and | that one of his on the BANNER OF PROGRESS?

sow, if in the Autumn days he would reap his harvest. And when the husbandman begins to move in his calling, the mechanic must move too. in order to supply the necessary implements of agriculture. Under the heavy pressure of the cares of every-day life, the "means of grace" are partially neglected; and, as the days of heavy toil roll on, they are finally abandoned altogether, and eight-tenths of the streams of grace that began to flow in January have run dry by the middle of July. Now, if it were God's work, He could run them through July and hot weather just as well as in frozen January; but, being only man's, and solely of a mesmeric character, so soon as all the appliances stop, the work stops also. In our next, we shall "show up" some of the deleterious effects of revivals.

Bishop Kip's Bull Again.

There are some individuals who take our article on Bishop Kip's Bull in high dudgeon. They are filled with astonishment amounting to indignation, that we have so little reverence for holy things as to lay our unholy hands on God's anointed. Well, friends, we were once a clergyman ourselves, perhaps that is the reason that we are not afraid of them. What Bishop Kip's private views are, is nothing to us so long as he keeps them to himself. If he wants to dance or not; if he wants to play euchre, whist, backgammon, or chess; or it is no business of ours, or of any other public jourworld, then we have a right to criticise them. It has several times come to our ears, that we not only abused the Bishop, but we lied on the Bible. That is rich! the Bible believers do not know what is in their own Bible! Please turn to 2d Samuel, 6th chapter, 14th verse, and you will read: "And David danced before the Lord with all his might; and David girded with a linen ephod." In the 20th verse: "And Michal, the daughter of movement there recounted which is not in strict | Saul, came out to meet him, and said, How glorious was the king of Israel to-day, who uncovered chology. This we will prove, we think, to the himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself." In the 22d verse, David replies to a justly deserved curtain lecture from his wife: "And I will yet be more vile than thus, season is generally selected, as the most propitious and will be base in mine own sight." But poor time for running these revival mills, where they Michal! simply because she had a little native

A Specimen Christian.

The Daily Examiner, of this city, publishes the following:

"It is well known that a series of lectures has been projected, for the benefit of the Veteran Corps. The Committee entrusted with the management of quested him to deliver a lecture. He was perfectly willing to do so, provided they would pay him one aundred dollars for his services. They expostulated, but in vain; the object was a charity, certainly, but the popular preacher evidently intended to act upon the maxim that "charity begins at home," and as hey believed he would draw a full house, they consented to his terms. The appointed evening came. with mud, the storm was steady and persistent, and much in the aggregate of theological inconsisten- the lecture was delivered almost to empty benches. So far from having profited by the entertainment, the Committee found, on balancing their accounts, that they had not received enough to pay their expenses by \$75. They went to Dr. Stone, and told to pay him \$100, and if he insisted upon it, they must do so. But he would be pleased to remember that this was a charity; that the course of lectures was designed to benefit a poor and deserving institution, and that they could by no means afford to pay arge sums out, where they had only calculated upon dding to their fund. This was all very well; but the Committee had agreed to pay Dr. Stone \$ bargained for, and he expected it. They paid him \$100, and so were out of pocket by that \$175, and Last night the Hon. Newton Booth delivered a most interesting lecture before the same Corps, and re-fused to receive one cent for his services. The Hon. ewton Booth is not a popular preacher, fortunately for the funds of the Veteran Corps, and perhaps just as fortunately for the ears of his audience last evening. If there is any moral to be deduced from

> In that big book which the Rev. Dr. Stone professes to take as the foundation of his faith, we read that "he that giveth to the poor lendeth to the Lord." We wonder how much borrowed money the Lord owes the Dr. now? How very charitable popular theology does make its advo-

Concentrated Religious Fastidiousness.

We learn from an exchange that the clergymen of Norwich, Conn., have issued a circular, expressing their determination to attend no more funerals on the Sabbath, except in cases of absolute necestrembling soul; such as, "Pray on, fight on, my sity. They object to the practice, as being a clear brother, (or sister, as may be;) God will give you violation of the Fourth Commandment, both from the victory at last, if you only trust in Him." If | the amount of work it involves, and on account there were indeed a change of the heart, a work of keeping so many people from attending the of grace in the soul—if, as they testify, old things | church services. Had those clergymen not better issue another circular, forbidding people dying on Sunday, because of "the amount of work it involves," in laying them out and preparing them has been no radical change? At most, it is but for the grave? And another circular is needed, reverend sirs, to enable you to dispense with those under the psychological excitement occurring at richly cooked dinners, which so please holy palates one day of rest in seven. It may be obtuseness port such a law in the Legislature, and they will of the leader; for we must bear in mind that he on our part, but we are unable to discover how surely soon be "wiped out" as legislators. In- is the moving power. On examination, we find the Fourth Commandment may be broken any more readily by saying a few comforting words to mourning friends around the inanimate form of their loved one, than in uttering theological denunciations from a panoplied pulpit.

WE admire the good taste manifested by the Dramatic Chronicle, in the kindly notice which it gave of the BANNER OF PROGRESS, on Tuesday last. It contrasts so sharply with the unkind, bigoted, and egotistical remarks of other journals, which we will not name. The Chronicle is the most spicy sheet in the State, and we appreciate a compliment from such a source.

Jo Kerr says the secular press are so very religious when obliged to refer to the subject of Spiritualism, and exhibit such a holy horror in view of its progress, that he is in doubt whether they are not all religious papers.

Does the astute editor of the Californian expect to live out half the days allotted to man, after

Life's Trials. I'll never shrink away from bitter pain, But give me holy strength to bear.

Whilst passing through the trials and darkness, osses and crosses of this life, we think them hard to bear; but from the standpoint of future years, we look back upon life's history, and can each say, like one of old, "It has been good for me that I have been afflicted." Hours of intense suffering are the Gethsemanes and Calvarys of our lives. And all who have implicit confidence in our heavenly Father can see the glorious sunlight of a happy resurrection morning, all roseate with immortal hope, streaming over the mountain top, even whilst they, bent beneath the weight of the cross, are struggling up its rugged sides. It is only in homes whose sacred altars caught living inspiration experience's bitter school that we gain the wisdom from its burning eloquence. And ever, when speakwhich enables us to solve the great problems of life, and approximate to a correct solution of the grand problems of immortality.

Take for an illustration, individuals who have been cradled in the lap of luxury—the fruition of every desire has far exceeded their fondest anticipations—what do they know of the actualities of life? Their ephemeral existence adds nothing to the world's store in the arts, sciences, literature or religion. And when they pass to the other side of the Jordan of death, the world does not weigh one ounce the less in moral worth or mental power. Their lives are of less worth than that of the butterfly that sports in the summer sunbeam, and kisses the smiling face of every flower it sees, and lives out its one day of ecstatic bliss. This lovely specimen of winged life appeals to our ideality, and teaches us a lesson of the beautiful. But who- any in the State, a space was never refused in ever knew anything beautiful produced by the its columns, where we might advocate our own drones of society? Alas! how little they know of the adverse circumstances that surround their fellow-beings, and go to make up the warp of an active and noble life! And how ignorant they are of the toils and struggles, the burning tears, and disappointed hopes, the bitter groans, as, drop by drop, the red wine of life is crushed out of the fiercely palpitating heart; the sighs, the cries, yea, all these things that diversify and make up the woof that is daily being woven into the web of our lives! Many thanks to our heavenly Father, and the angel world, that there are so many noble souls who have passed through the fiery crucible of suffering, and have been made strong to labor in the holy work of human elevation! But there is a time coming, in the golden future, when we shall cease to sigh and weep-when the tired hands, and weary feet, and aching heart, shall find rest. We shall find it in the arms of our loved ones on the other side of the river. They are 'waiting," as the poet has it. "until the shadows are a little longer grown."

"We are calmly waiting," say the aged ones who are standing on the banks of that darkly flowing stream, and watching, with their fast dimming eyes, to see if they cannot catch a glimpse in the offing of that mariner's sail, that is to bear | namby-pamby, whiffling course pursued by many them to the opposite shore. They want to rest in the arms of their dear ones. O, what a magic power there is in these words! "Rest, in the arms of our loved ones!" Pass them along the line of humanity, where her serried ranks are battling with life's ille to day!

How many an eye brightens, and how many a tired heart catches up the soothing strain, and it becomes their future talisman, until life's changing scenes are all played, and the actors leave for the shining shore. Who shall describe the rapturous joy of that hour, when we shall cross the river of death and find our loved one waiting on the thither side, to welcome us to their homes forever, where we shall be permitted to press heart io heart, and enfold each other in one lingering embrace! where our lips shall press upon their flower crowned brows our first, fond, loving kiss of immortality! Then, side by side with them, shall our feet walk the starry floor of eternal glory; while the soft, mellow light, that floweth so sweetly and musically out of the fountain of his little story, our readers may apply it for them- bliss, shall cast an angelic halo all around, which shall portray our spirits as they are. And there, in that magic mirror, the tears shed in our earthlife shall change to glittering pearls, and toil to gold. Every sigh, and every pain, shall change to rubies that shall sparkle and flash with an undimmed lustre. And all our heart-anguish shall become a fountain of sweet odors that shall make the atmosphere redolent with an unspeakable richness of perfume.

Russia a Progressive State.

Rapid advances in social and political reform are being made in Russia. When the Polish insurrection was going on, the French and British press abused her, eulogizing "the generous Poles struggling for their freedom." Polish freedom, however, like that of Hungary before 1849, was a shadow without the substance. The Polish nobility, who held the poor, as feudal serfs attached to the land in the most abject condition, were harder and more cruel toward them than Russia had ever been. The Lithuanian peasantry were held to perpetual service, in a condition, physically and intellectually, far below that of the average of American slaves. on Sunday, and to give the poor tired domestics | But recently the wise and humane Czar abolished this feudal serfage and freed all the slaves of Poland, as he had before freed those of Russia.

> More Healing by Laying on of Hands.—The disciples of this ancient system of healing begin to increase in our city. The reason must be found in the fact that the healers by this practice are successful beyond all others. Our friend, M. L Winn, whose card appears in another column, seems to be meeting with great success by this method. He says he is curing a number of exceedingly difficult cases.

> Jo KERR says there is a Californian lion in this city, from whose mouth proceed strange utterances for a lion. He says they come forth weakly. We fear that Jo is mistaken in the animal, and advise him to examine his ears.

An editor thus logically nudges his delinquent subscribers: "We don't want money desperately bad; but our creditors do, and no doubt owe you. If you pay us, we'll pay them, and they'll pay

THE destiny of the future depends upon the moral and intellectual strength of the present.

CORRESPONDENCE

THE "AMERICAN FLAG."

MESSRS. EDITORS:-It is proper that you, who are just embarking on a sea full of whirlpools and adverse currents, should pay a passing tribute to that fearless advocate of human rights and example of stern patriotism, the "AMERICAN FLAG," and to revert to its noble career and unflinching political record during the dark days of the Slaveholders' Rebellion. "No compromise with traitors!" was the spirit of its pages, which magnetized the hearts of its readers as with a "live coal" plucked from the altar of Divinity. And that spirit "still lives," and its echoes find a response in thousands of souls on both sides of the continent, and in hundreds of ing of the great political issues of the day, and advocating the rights of the laboring masses against the monopoly of wealth and its corresponding aristocracy, it towered to the altitude of a giant, in comparison to which all its compeers dwindled into pigmies. And thus it will ever stand in the minds of its readers, a bright halo encircling its noonday glory. Radical and progressive, ever advocating the rights of the weak against the strong, we look in vain for its equal in our midst.

Yes, noble "FLAG," if err you did, it was in not following out the old adage, that "truth should not at all times be spoken." Had you flattered, and fawned, and imitated the example of your contemporaries, who doubts that your standard would still be waving in the breeze?

We, as Spiritualists, owe a debt of gratitude to the "AMERICAN FLAG"; for when no other voice was heard to speak for us in the city, and hardly cause. And may we never forget the favor, nor be unmindful of its cost. To the noble few, who heroically, and through untold trials, braved the peculiar antagonisms always attendant on those who advocate great principles in advance of others, and suffer for the time in proportion to the magnitude, of their work, we will ever have a word of encouragement and cheer. And let them be assured that, wherever their "FLAG" has waved, its influence has been felt, and its strong devotion to freedom appreciated. Even now, it stands forth a living embodiment of principles which coming time will endow with new lustre, that no enemy can efface.

Float on, then, high exponent of human Justice and Right, in the future as in the past, in the minds of all true patriots and lovers of Republican Liberty! while the graphic inscriptions of true eloquence that adorned thy pages, some of which have already been translated into other tongues, shall be engrafted into the literature of the age, and become a legacy to future generations.

It is with unfeigned pleasure that we give the above a place in our columns. We feel it to be a just and merited tribute to the Flag for the truly noble spirit of liberality that characterized its managers, and for its straight-forward advocacy of human freedom, in comparison with the bigoted, of its contemporaries.

Organization.

EDITORS BANNER OF PROGRESS:-Will you permit me to ask you one or two questions: Do you consider organization necessary to the spread of Spiritualism?

We would say to "Enquirer," that if he means, by organization, an association on a financial basis for the purpose of procuring lecturers and purchasing liberal books, our answer is, Yes. But if he means, by organization, a promulgation of a creed containing specific articles of faith by which any individual mind is to be trammeled in any direction whatever in its search after truth, we answer, Nomost emphatically, No! If any one is so weak as to need such help, "let him tarry at Jericho until his beard be grown." Religious bigotry and sectarianism are the spawn of creeds and formulas The moment an individual subscribes to a creed he tacitly admits that he has reached a finality; that nothing lies beyond to be discovered; he immediately commences a work of fortification, and rampart on rampart rises around his position; and as soon as he feels himself secure from outside attacks, he gives himself over to rest, having no desire to make further attainment. He now becomes completely stereotyped in his ideas, and not only looks with distrust, but with actual hatred, upon any innovation that may be attempted upon his sacred religious ideas. We will refer to this subject again ere long.

A New Communist Enterprise.

We have received a letter from a friend of social reform in Tuolumne City, Stanislaus County, representing that he has secured a location, in a nealthy, fertile region, on the San Joaquin river, in Stanislaus county, California, and invites a correspondence with those who would like to co-operate with him in establishing a "Community" of congenial minds, on the basis of Unity of Interests and Equality of the Sexes, governed by "free criticism." Every member is guarantied a supply for all their physical wants, and the means of a most thorough and complete education, as soon as the conditions can be established. Parties interested in this phase of reform can address M. E-Morse, care of Covert & Co., as above.

EFFECT OF SUNDAY LAWS.—A man who rides on the cars in Massachusetts on Sunday, must do so upon his own-temporal as well as eternal risk and responsibility. Judge Ames, of the Superior Court, recently gave a decision in the case of Patrick Stanton, who sues the Metropolitan Railroad Company for damages in the sum of \$2,000 for injuries roceived by being thrown from defendants' car on Sunday, the 19th of November, 1865, whereby one of his legs were broken, owing, as alleged, to the carelessness and neglect of defendants' agent. The Judge decides that the plaintiff was not lawfully riding on the Sabbath in question, his mission not being one of necessity or charity, but only one of pleasure; and hence he would not be entitled to recover damages.

"WHEN a man treats me with want of respect," said a philosophical poor man, "I comfort myself with the reflection that it is not myself that he slights, but an old shabby coat and hat, which, to say the truth, have no particular claims to admiration. So if my hat and coat choose to fret about it, let them—but it is nothing to me."

PHILOSOPHICAL.

(COMMUNICATED.)

INCARNATE DEITIES. The history of Egypt affords us an account of one of the origins of the idea of incarnate divinity, of which the Christian incarnation is simply a copy. I say one of the origins, because the early history of Greece affords several prototypes of Deific incarnations; and the Chrishna of the Buddhists is, perhaps, the most direct lineal prototype. Indeed, there is no better established fact, or principle, than that, in any separate locality where man has arisen from a savage or aboriginal condition to a considerable degree of intellectual culture and development, being essentially homogeneous, he passes through certain religious and intellectual phases, which are strikingly similar. Among these phases sun and star worship and Deific incarnation are conspicuous. From the geographical position, being in separate localities, but little influenced by other nationalities, we have reason to think that these incarnations were original conceptions or outgrowths of human unfoldment in Egypt, Mesopotamia, India and Peru. The Greeks probably borrowed the idea as they did many of the germs of their mythology, from Egypt. But, with the Hebrews of Palestine, at the date of our era, it could not possibly have been an original conception. Its geographical position, being on the highway of nations, midway between several older centers of human development, and the date of the occurrence being long centuries after the prevalence of the dogma in those centers, conclusively stamp it as a second-hand copy. Sir Wm. Jones, in his "Asiatic Researches," says:

tyrant of his country." Draper, in his "Intellectual Development of Europe," says that, in early Egypt, "it washeld that not only has God never appeared upon earth in the human form, but that such is altogether an impossibility, since He is the animating principle of the entire universe, visible nature being only a manifestation of Him. But Osiris, Pthah, Amun, were impersonations of certain attributes, as we speak of the Creator, the Almighty. These various attributes were arranged in trinities, the third memthat there had been terrestrial manifestations of these Divine attributes for the salvation of men. Thus Osiris was incarnate in the flesh; he fell a sacrifice to the evil principle, and, after his death and resurrection, became the appointed judge of the dead. Their dogma of Divine incarnation obliged them to assert that there had been a fall of man to obtain a logical justification of prodigies so the Elysian Fields, Aahlu; if hisevil, he was condemned to transmigration."

"In the Sanscrit Dictionary, compiled more than

two thousand years ago, we have the whole story

of the incarnate Deity born of a virgin, and mirac-

ulously escaping in his infancy from the reigning

Here we have the origin of the Trinity, the Fall, the incarnate Redeemer, who is also judge of souls after death, the Judgment Day, Heaven and Hell as separate localities.

It is well known that the Egyptians had a double creed—one for the learned, and one for the vulgar; and that these ideas were concessions to accommodate the dark minds of the low populace, who were unable to comprehend the more sublime and truthful conceptions of the priests. It is certainly a humiliating reflection, that, after the lapse gress in science and mechanics, and the triumph of mind over material nature—and after the American people have had the mental vigor and selfdivine right of kings, priests and nobles, and found their government on the equal rights of manwe should so far prostrate our intellects as to still receive as current religious truth the essential system of dogmas, which, in the dawn of mental unfoldment in remote Egyptian civilization, was a superstition of the populace; and that, with us, it is not merely the ignorant, who hold such dogmas, but the learned also; and that they are the leading religious influence of nine-tenths of the institutions of learning (except professional institutes) in our country above the grade of public schools. How long, O Reason and Common Sense! how long?

(COMMUNICATED.) A PHILOSOPHICAL REVIEW OF THE RELIGIONS OF MANKIND.

NUMBER TWO.

Thus, law-givers, like Moses; poets, like David; fortune-tellers, like Samuel; and all men of more than ordinary intelligence, were sure to be recognized as men inspired of God. Many very good mechanics and farmers labored under inspiration. The book of Isaiah, 28th chapter, 23d to 29th verse, says: "Give ye ear and hear my voice; hearken, and hear my speech. Doth the plowman plow all day to sow? doth he open and break the clods of their place? For his God doth instruct him to dis- as searchers after that most precious of all gems, cretion, and doth treat him. For the fitches are simple truth; which, like all beautiful things, is verse, and 36th chapter, 1st to 4th verse; 2d Chroninspiration to a low level indeed; for if excellence in anything presupposes inspiration, inspiration,

the ignorance of a superstitious people? that it required no more inspiration then to plow and farm well, than it does now; to write the books of the Bible, than it does to write the history of the United States; nor so much as is manifested in the our many master writers?

The New Testamend says: "Holy men of old spake as they were moved by the Holy Ghost." Can any one tell what that means? When any one is moved by the Holy Ghost to speak or write, in what do they differ? And was it superior to the inspiration claimed by other nations? to the Grecian Sibyl;

"Who, with an accent more than mortal, spoke, Her staring eyes with sparkling fury roll, When all the god came rushing on her soul?"

to the inspiration of Zoroaster, Mahommed, Swe denborg. Joseph Smith, or A. J. Davis? The Irvingites and the Mormons speak in unknown tongues, under an influence they are pleased to call the Holy Ghost; the Methodists and others, in revival meetings, act not unlike the ancient sibyl, when they receive the Holy Ghost. Do all these parties partake of the inspiration of the Holy Ghost? All agree in one thing-though they may not agree in defining what the Holy Ghost is, whether a person, substance, influence or principale -and that is something only understood by the

recipient. And no sect will allow its opponents to be influenced by the genuine Holy Ghost; yet each knows by the inward testimony of the Spirit that they are in possession of, and are influenced by, the only genuine Spirit of God. But whatever this Holy Ghost may be, what proof have we that 'holy men of old" spake and wrote by it? And, granting that they were under its influence, did it render what they said more true, more clear to our perceptions, more plain to our understanding? If t does not enlighten our reason, of what use is it? That it does not, is plain from such statements as, 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2: 14.) No use, then, to appeal to us as rational beings, for to be rational is to be natural; but to be natural-minded is to be incapable of receiving the things of God. If it is not to be received by reason, or the natural man, how then? By faith: that is, by gullibility -receiving without investigation. The less research, and the more faith, the greater the blessing. ber being a procession from the others; thus, from Blessed are they that have not seen, and yet Osiris and Isis proceeded Horus. It was admitted have believed," says St. John, 20:29. "Shut your eyes, you sinner, and swallow!" seems to be the plain English of the whole. No wonder religion-

mongers lav such a stress upon faith, making it such a meritorious thing; for it is by belief in them that they succeed, and the more the belief and less the investigation, the greater the success. They court investigation so long as that investigation is in their favor; but as soon as it throws a great. At his judgment, after death, if the good doubt on their dogmatic teachings, they immedideeds predominated, the spirit was dismissed to ately fall back on faith as "the one thing needful." We are told then that "the natural man

receiveth not the things of God," "we are blind-

ed," "governed by the Spirit of darkness," &c. It is amusing to notice how dictatorial these spiritually inspired teachers are in matters they know nothing of. Inspired by ignorance, they are bigoted and self conceited; scarcely understanding their own language, and presuming to speak the thoughts of the Infinite. (Acts 4: 13.) Draper, speaking of the priests of the fifth century, says: 'The policy of Constantine had opened a career in the State through the Church for men of the lowest rank. Many such, indeed, had attained to of so many centuries—after the unparalleled pro- the highest dignities. But they had come through other paths than true knowledge. A burning zeal animated them rather than profound learning, yet, eminent position once attained, no man stood more reliance to repudiate the old world doctrines of the | in need of profound wisdom. Under such circumstances, the course was very clear: to set up their own notions as final and unimpeachable truth, and to denounce as magic, theurgy, necromancy, or the sinful pursuit of vain trifling, all the learning that stood in their way." Such is the priesthood of all ages; and to submit our judgment to them would concession of the priests to the ignorance and be sacrilege a sacrificing to ignorance our noblest endowments, everything that makes man noble and great—to be the veriest slave that servility and ignorance ever governed.

But, granting that they did write and speak by the Holy Ghost, and that their utterances, thus inspired, were of higher authority, as a guide-'a lamp unto our feet, and a light unto our path," have we got those sayings and writings? Are we in possession of a faithfully transcribed copy? Do not, according to the best authorities, mistranslations, interpolations, and wholesale forgeries abound on every page, rendering, whatever may have been their original value, those now in our possession utterly valueless as an infallible guide? J. W. MACKIE.

(COMMUNICATED.) IN WHAT CONSISTS THE DIFFERENCE

NUMBER TWO.

It was stated in my previous communication that "there is, to-day, but one class of religionists on the face of the broad earth that has not had its ground? When he hath made plain the face origin in the ancient forms of astronomy and asthereof, doth he not cast abroad the fitches, and trology." This position I desire to make good to scatter the cummin, and cast in the principal the complete satisfaction of such as feel disposed wheat and the appointed barley and the rie in to follow out the argument honestly and candidly, not threshed with a threshing instrument, neither | brightest and loveliest unadorned. It has been reis a cart wheel turned about upon the cummin, marked that the history of the world is wrapt up but the fitches are beaten out with a staff, and the | in the statements of its wars; but, with far greater cummin with a rod. Bread corn is bruised; because | justice can it be said, that the recorded history of he will not ever be threshing it, nor break it with | man is a complete history of religion. It is quite the wheel of his cart, nor bruise it with his horse- impossible to draw a line of demarcation between men. This also cometh from the Lord of hosts, the religious idea of a people and their political which is wonderful in counsel, and excellent in work- and domestic relations-being, as they invariably ing." Read also Exodus, 35th chap., 30th to 35th are, closely and inseparably woven into one web; that the race of man, from its earliest dawn, or at icles, 1st chapter, 7th to 12th verse. This reduces least as far back as we are able to trace the matter. have been worshipers of something or other, is beyond the shadow of a doubt true, and well authenthen, is a very common gift, not at all confined to ticated. And with the broad and clear light nations, sects, or individuals; nor is piety, or even streaming in upon us at this enlightened period of good morals, necessary to the recipient. Compare time, we stand, as it were, on lofty ground, overour steam threshing machines with the clumsy looking the wide chasm which separates us from implements of the inspired farmer of Isaiah's the past, and peering with unbroken vision into gressive Lyceum, at Congress Hall, on Sunday days! If he was inspired, what are we to say of the earliest epochs of humanity see the forms, our modern inventors? Is it not likely that the types, symbols, figures, and expressions in picture- of two, as heretofore.

veneration entertained for the Bible originated in writing and hieroglyphic carving, which presents the whole panorama clearly to view, and makes us acquainted with ritualisms and ceremonials, sacrafices and altars, feasts and fasts, and all other of the ancient paraphernalia of sun, idol, fire, animal, or star worship. It may be right and proper as a writings of Aristotle, Bacon, Shakspeare, or any of | preliminary measure to endeavor to establish the fact that the ancients had, to some extent, at least. a correct knowledge of the science of astronomy; that they have left for our inspection indubitable evidences of their accuracy, cannot be successfully denied at this day; and here I shall introduce a witness who will prove self-corroborative in his testimony of one essential, undeniable fact. The article is taken from the New York Sun of some five or six years ago, and is entitled "A Remarkable Statement, showing the Antiquity of Egyptian Astronomy." The time to which it points was the period that Joseph was captive there, according to Bible chronology, at which time perfection in astronomy, sculpture, and kindred arts, attained by the Egyptians, point to the fact that Egypt was even then hoary with age, and in possession of a perfect system of zodiacal, stellar, or sun worship, that must have required ages to perfect it; and that it has left its imprint on every religious system that the world has known since that time. The Jews then consisted of but one family; their descendants afterwards degenerated into barbarism, and Moses was fitted for their leader by being 'learned in all the wisdom of the Egyptians.' (Acts 7: 22.)

"Professor O. M. Mitchell delivered, not long since, in Philadelphia, one of his splendid astronomical lectures. The following statement of a remarkable fact is given in a report of the lecture: He had not long since met, in the city of St. Louis, a man of great scientific attainments, who, for forty years, had been engaged in Egypt in deciphering the hieroglyphics of the ancients. This gentleman had stated to him that he had lately unraveled the inscriptions upon the coffin of a mummy, now in the London Museum, and in which, by the aid of previous observations, he had discovered the key to all the astronomical knowledge of the Egyptians. The zodiac, with the exact position of the planets, was delineated on this coffin, and the date to which they pointed was the autumnal equinox in the year 1722 before Christ, or nearly 3,600 years ago. Professor Mitchell employed his assistance to ascertain the exact positions of the heavenly bodies belonging to our solar system on the equinox of that year (1722 B. C.) and sent him a correct diagram of them, without hav-ing communicated his object in so doing. In compliance with this, the calculations were made, and to his astonishment, on comparing the result with the statements of his scientific friend, already referred to, it was found that on the 7th of October, 1722, before Christ, the moon and planets had occupied the exact points in the heavens market upon the coffin in the London Museum."

It is legitimate and proper to state that ancient Masonry was one wing of mythical theology, and has its basis in astronomy; and some of its symbols, to-day, bear ample evidence of that fact; yet I apprehend no intelligent Mason would take umbrage at a knowledge of the truth of its origin being shown that revealed none of its secret workings, or damaged its fair fame in the eyes of the world, but, on the contrary, should rejoice in the acquisition of truthful knowledge, come from what quarter it may. There may be some few of the fraternity, who regard the institution as nothing more than a benevolent society, and ask for no higher knowledge in relation to it, but they, too, must learn that analysis and scrutiny into the things of the past is no longer sacred or forbidden, but demanded in a most peremptory manner as the right and immunity of the age in which we live. Investigation is the order of the day, and whatever stands in the way must consent to remove or be crushed out of existence by a power of stupendous magnitude now sweeping over the land like the living flames on a prairie of dried grass. If we happen to live in a period of time when disintegration, innovation, change, and transition is boldly written on everything and every nation under heaven, it is wisdom to conform to the situation of affairs rather than be bruised and crushed in the grooves of dark conservatism and go under through stubbornness. Being radically inclined, I love the honest innovator wherever he is to be found, and cheerfully extend to him or her the right hand of fellowship as a worker in God's great vineyard, where humanity is to be further cultivated and elevated and fitted for a higher state of existence. As to that which I require to prove my position in regard to Masonry, there is more than a supply for all my wants to be found published to the world, already, in the Monitors and other similar works; besides this, there are the working jewels of the order, bearing devices emblematical of its origin, which are worn in public processions and funeral observances through the city streets, and along the public highways, where all who choose may see for themselves. Much labor has been performed, and deep researches made in the investigation of our language; its origin; its idiomatic peculiarities and genius and adaptation to the ends of a universal application; all of which is so much added stock to the world's wealth in knowledge and power. And if the human family are, as I have said, in a transition state, and we, as a part, are affected as we must be thereby, should we not know the fact and prepare to meet whatever change time may produce? Can the three hundred and fifty millions of Buddhist worshipers lose faith in their religion, and that system become effete and nearly dead without its effects touching us-knowing, as we do, how closely the members of the race are, by virtue of their kind, knit together by ties of consanguinity? Do the three hundred millions of the followers of Mahomet, who are dying out so far as their religious faith is concerned, have no interest for us, who are undergoing a like change? If the family of man have heretofore acted on the low and groveling principle of sheer selfishness, they will yet learn that in unity and brotherhood lies the grand

J. D. PIERSON. THE opponents of Spiritualism can no longer say that a fair opportunity is not given them to investigate the Spiritual Phenomena. Mrs. Foye's seances are held regularly every Thursday evening, at Fraternity Hall, 638 Market street. We attended the last one, and witnessed manifestations that excelled anything of the same class we had ever before seen.

THE hour for meeting of the Children's Proafternoon, will hereafter be one o'clock, instead

The Bright and the Dark Side,

The world has many a sparkling scene, With the spirit of gladness rife; And bright and clear is their sunny glow In the cloudless morn of life: But years creep on with a stealthy pace; Youth's vigor soon is past; And the "thousand ills" still hovering near Will stoop on their prey at last.

There are flowery wreaths by Angel hands, Entwined round our youthful brow; And while mirth and joy are soaring high, They shine with a gilded glow: But the fountains of mirth will cease to flow

When the heart breathes forth a sigh; And the flowers which bloom in Summer's sun In Autumn will wither and die. There are friends whose smile is soft and bland

When the sky of life is clear. Who would kindly soothe the grief-worn heart And wipe the falling tear : But clouds come over the fairest sky, And storms will madly rave: And the only changeless thing we find

Is the cold and dreamless grave.

But we read of a home in you blue sphere, When the turmoils of life are o'er, Where the chilling blasts that assail us here Shall darken the soul no more : They say 'tis a clime of untold joys, In fadeless splendor drest, Where the stricken heart shall end its woes, And the weary be at rest.

O, 'tis balm to the lone and desolate ones, By sad afflicted riven, To know when the ocean of life is past, They'll find a home in heaven!

WE would call the attention of the sick and afflicted among our readers to our medical advertisers' cards. There are Drs. Bryant and Winn, who heal by laying on of hands; Drs. Josselyn, Sturman, Benton, and Gould, with electricity and medicines; Madame Antonia and McLean as clairvoyants. Surely, such an array of talent and skill should be enough to frighten that old fellow called Death, and drive him yanquished from the

THOSE who wish for anything in the dentistry line would do well to call on Dr. A. N. Clarke, 410 Kearny street, or Dr. H. J. Paine, 522 California street. They are of the first class in their profession.

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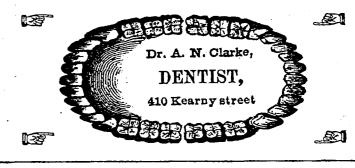
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From the Religio-Philosophical Journal, To Mirandola.

BY DR. E. CASE.

I would sing thee a song of the beautiful land That lies beyond the sea, Where the angels have told me, in numbers grand, My beautiful bride will be. I would tell thee of skies that are ever fair,

And howers that forever bloom.

Reach not such a world as this.

Has the name-" Mirandola."

And tresses that shine on the summer air

That are sweet with the flowers' perfume. I would tell thee of forms that are not of earth,
Arrayed in robes of light,
And of eyes that gleam in their joyous mirth,
As bright as the stars of night;
I would tell thee of hearts that forever beat To the strains of immortal bliss, Whose swelling tones, unearthly sweet,

I would tell thee to night of one so fair,
I see "on the other side;"
That she flaunts on my eyes like a dream of air,
And white as a snowy bride.
I see, O, yes! I see her now: She becks with her hand to me, And the starry coronal on h r brow 7415 8m

But my soul is weary and I am sad, And the bird has flown away That lends me its wing to mount and sing Close by the gates of day. And love has so blinded my eye with tears I can but faintly see Where the radiant glory disappears: Good night! I will dream of thee!

The Songs of Old.

The songs of old ! how deep a spell Lies in the old familiar words Once sung by those we loved so well, In other days, in happier years! Visions of hope long passed away
Come o'er the heart so lone and cold,
The memory asks, O, where are they
Who sweetly sung the songs of old?

Where are they? Some in silence sleep Beneath the mournful yew-tree's gloom; Others within the boundless deep Have early found an ocean temb; Dim are the eyes that gently shone, The once warm heart lies still and cold, And hushed for aye, forever gone, The voice that sung the songs of old.

Where are they? On some foreign strand For many a weary day they roam; Cheerless they tread the stranger's land, From friends afar, alar from home; Do they not long to join once more The joyous dance, the social throng, And mingle, as in days of yore, Their voices in the olden song?

Fondly the heart still loves to linger Amid the ruins of the past. Tracing with Fancy's airy finger Visions too beautiful to last Bringing to memory's eye again
The long lost friends, the cherished ones— Waking the past with some sad strain, Some well-remembered olden song.

The Children's Progressive Lyceum.

There are few people on this coast, comparatively speaking, who have any practical knowledge of the character and workings of this institution, or the grand designs it is intended to acstultify it, but it shall be left free to investigate and adopt such practices and institutions as shall seem to promise the most real benefit to the rising generation—then will the fundamental principles, on which the Children's Progressive Lyceum rests, be fully appreciated. We think that the plan of education, especially in the religious and moral department, is sadly defective. We refer more particularly to the religious Sunday schools, and the course pursued in such institutions for instruction. Probably time will never entirely efface from our memory the utter repugnance we felt in our boyhood and infantile years, to attending Sabbath school. It was like some dark prison-house, California State Convention of Spiritualists, where our young spirit was bound, and then frozen almost to death with horror at the idea that the great God was angry with us every day, and that He might kill us at any moment he pleased, and then we should sink down in an awful black place, and there burn forever and ever!

Of the lasting influence of such impressions on the plastic mind of the young child, the religiously sectarian world are fully aware. Hence, as soon as an infant can lisp the name of Jesus, it is putin a course of training and instruction in these "nurseries of the Church," as their Sabbath schools are called. And well may they be called at sectarian shrines who now perform their daily orisons there, were it not for these early influences. And the intolerant spirit, that they manifest toward every new idea in matters of religion, is but the legitimate result of those early teachings. They are taught to hate sin, hate the devil, hate infidels, hate those who break the Sabbath; and so on, through a long catalogue of hates, they are led, and finally wind up with being afraid of God! The consequences of this teaching show themselves through their entire lives, unless some mighty influence is brought to bear upon them, which breaks the psychological spell; and then, ten chances to one, they swing to the other extreme. Then the cry is raised, "How readily people plunge into wickedness as soon as the restraints of religion are broken." Poor religious bigots! ye little know that those angularities are the legitimate result of the religious absurdities you taught them in their childhood.

The Children's Progressive Lyceum is designed to remedy the above named defects now so commonly connected with the moral and religious instruction of the young. We have abandoned the old process of stuffing the children with so great an excess of scriptural food as to completely nauseate them; but on the other hand we seek to draw out and develop the mind of the child, and thus, in accordance with Nature's law, to unfold a harmonious being. And while we are striving to develop their moral natures, we are not unmindful of their bodies, which we educate by exercises in A. B. Paul, Inyo; calisthenics, sundry marchings with flags, and va- MRS. L. HUTCHISON, Mono; rious exercises of which we will speak more fully Thomas Lloyd, Nevada; at some future time.

A LITTLE BOY, while playing on the street, threw MR. GLASS, Tuolumne; a stone into the air, which went up, up, up, until he | C. P. HATCH, Sonoma; lost sight of it. After waiting a long time for some IRA ALLEN, Santa Cruz; token of its reappearance, he ran into the house, to L. A. GITCHELL, Del Norte; his mother, and with a half-reverent, half-frightened | B. H. Allen, Butte; countenance, exclaimed, "Mother, mother! I MR. FISK, Yolo; throwed a little stone clear up in-to heaven, and God MR. Jamison, Esmeralda. catched it, and it never came down!"

Hell and Insanity.

In contrast to the many false statements that are constantly going the rounds of the unprincipled daily press in regard to the tendency of Spiritualism to promote insanity, we print the following from reliable authorities on the effect of "hell-fire preaching" upon the minds of sensitive

"Dr. Pinel informs us, that on consulting the records of Bicetre, a French Asylum, he found many priests and monks, as well as country people, who had been terrified into insanity by the anticipation of hell torments; but not one instance of a naturalist, a physician, a chemist, or a geometrician. Cowper, the poet, is a terrible instance of this doctrine. He became the subject of religious melancholy early in life, believing he had committed the unpardonable sin, and that his doom was therefore fixed. So terrible were his agonies, that life became unendurable, and he attempted self-destruction. This terrible affliction, with occasional alleviations, clung to him through the whole of his wretched existence. Shakspeare, with his usual un-erring philosophy, links lunacy, devils, and hell to-

And the better way is happily pointed out in the annexed extract, showing how the kindred misfortune of crime may be checked and eradicated

"The only way in which crime and immorality can be extirpated is by the cultivation of the intellect and affections, and to this mental freedom is necessary. Fear of hell renders the development of the intellectual and moral faculties impossible. rigor and violence of religious education, originating in dread of God and fear of hell, is an unspeakable curse. The proper way to educate children for lives of usefulness, honor and happiness—the most effective plan to secure the desired end-is to cultivate their affections and reason, instead of repressing the one and fettering the other. But parents must educate themselves before they can hope to train their children wisely; and they must lead a life in conformity with the principles they teach, if they expect to win the confidence of their children. Their hearts pine for sympathy. If they are in trouble, encourage them to reveal their perplexities to you. Sigh with them when they are sad, and rejoice with them when they are happy. Consult their innocent tastes, and encourage their innocent pleasures, and they will follow in the paths of knowledge and wirtue with delight."

We commend the above to all who aspire to be teachers of the young, and especially those who take upon themselves the responsibility of cultivating the moral and affectional nature of chil-

On a recent Sabbath morning a stranger visited a fashionably built church in Cambridge, for the purpose of worship, and, on asking the sexton for a seat, he replied forgetting St. Paul's instructions, "Be ye courteous"-"We have plenty of seats to let, sir !22 The sexton, however, notwithstanding his curt answer, condescended to show the stranger to a seat. At the close of the services the gentleman inquired for the Treasurer of the Society, and ascertaining the price of the seat for one year he quietly handed him the amount, with the request that the seat might be "reserved for strangers

THE tengue of childhood, in its earnest and innocent lispings, not unfrequently gives utterance complish. When the true spirit of human phil- to the most exquisitely poetic expressions. A few anthropy shall be developed to a standpoint where days ago a bright-eyed little boy in San Francisco, bigoted sectarianism shall no longer thwart or about six years old, retired to bed, leaving his mother without the customary good-night kiss. As he kissed his father and bade him good-night he naively said, "Tell mamma good-night for me; I forgot to kiss her, but tell her that I kiss her in

> A was wrote on the back of a fat alderman-Widened, at the expense of the corporation."

CIRCULAR

State Central Committee,

APPOINTED BY THE HELD AT SAN JOSE, MAY 25, 26, & 27, 1866.

SIR :- Your name is presented to us as one interested in

the advancement of Humanity. As such, you are addressed by the State Central Committee, appointed by the late Convention at San Jose, soliciting your active co-operation. We, as Rational Spiritualists, interpret the writing upon the wall as significant of the transition period through which we are passing, and that the hour has come for a clear expression of our honest and truthful convictions before the world, and wish to make ourselves more efficient in the great work before us, of building up the Kingdom of Righteous ness in the human heart. The evidences are incontrovertible

that old religious opinions and ideas are passing away, and that new and higher revealments speak to us in language more potent, more significant, than the world has before the nurseries of the Church; for we believe that | heard, by reason of its coming from realms where clearer not one half of the people would be worshiping | views and holier truths are attainable. Therefore we should not forget the great facts already developed in the brief history of our beautiful faith, that upon us, as Spiritualists, devolva the labor of shaping the future sentiment of the body politic, and will rest the glory or the shame of the near future of the : ace. To us is presented the golden opportunity of supplanting error with truth, darkness with light, and superstition with reason and natural law. For this purpose, some systematic effort and concert of action are necessary. In our present isolation from each other, we are but marks at which theological fire is directed with impunity, and even malignity. We would therefore invite to our ranks all who have true respect for the freedom of the human race, all who can yield obedience to Reason, and are devoted to Truth for

> its own sake, and believe in Universal Progress. Within a year, another Convention will be held. It is desirable that you should participate in it. Open a correspondence with the Secretary, and suggest time and place. Give the names of prominent Spiritualists and liberal persons in your vicinity, and state what are the opportunities and encouragements for meetings, if good speakers are desired, and what remuneration will be given them; also, how many copies of the BANNER of PROGRESS will be subscribed for, and what spiritual or liberal books are called for and can be sold in your neighborhood; and, further, whether a Children's Progressive Lyceum can be organized in your town, and how many children can be induced to join the same.

P. W. RANDLE, M. D., President. J. H. ATKINSON, Cor. Secretary. J. H. JOSSELYN, M. D., Secretary. J. D. PIERSON, Treasurer.

State Central Committee.

H. ATRINSON, J. D. PIERSON, P. W. RANDLE, M. D., J. C. MIT-CHELL, JOHN ALLYN, DR. H. J. PAINE, DR. J. H. JOSSELYN, C. C. Coolidge, Dr. C. C. Knowles, San Francisco; HENRY MILLER, W. F. LYON, D. H. BOWMAN, MR. HOYT, Sacra-

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A. SHELLENBERGER, Yuba; DR. HUNGERFORD, Napa; MRS. THOMAS EAGAR, Alameda;

JAMES CHRISTIAN, Plumas;

To see coal laborers there.

[The following is a fine specimen of "playing upon words," and affords an illustration of the capacity of the English language to express entirely different thoughts by the use of

In a Coal Mine.

A car full of car'less ones-The day was ours to spare—
As students did we seek a mine

We found the place; 'twas miles away
To west and then by south; And though was ours a joyous mood. We looked down in the mouth.

Of that dark cavern, an' thro' sight By courage were not fitted To plunge away beyond the light; We sest we should be pitted.

But on we went, and thoughts of ill Flew off while we were flyin?,
And each one from a car-edge cried. Behold, all this is mine!

Not only pleasure did we hope
To find for us in store; We sought as well a higher path, We found a pencil vain-I state What no one will deny—for Although there was no lack of slate,

Twas not a place to sigh for. The star-lamps gleamed before our eyes—
What constellation finer—
Though borne by many a bearish chap
Who was no worse a miner?

And so we studied o'er the mine While bright ideas budded, Anl when we turned away we knew

The mine was much ore-studded.

And when we saw daylight again, Delight did us enfold, Although we found each one had got A very little coaled.

For we were glad that no mishap To sorrow had been doomin' us, And that no wayward mass of coal Had sealed our fate by toomin' us.

BORN.

In this city, January 16, to the wife of Rev. R. W. William In this city, January 16, to the wife of Felix Uri, a son. In Petaluma, January 4, to the wife of D. Linehan, laughter. In Marysville, January 12, to the wife of R. H. Rutherford,

In Austin, Nevada, Dec. 30, to the wife of R. P. Phenneger, In Stockton, Jan. 11, to the wife of Bernard McMahon, a At Jenny Lind, Calaveras county, January 4, to the wife of W. K. Fenton, a dangliter.
In Grass Valley, January 9, to the wife of J. Sandos, a son.

MARRIED.

"O married love !-each heart shall own, When two congenial souls unite. Thy golden chains inlaid with down, Thy lamp with heaven's own splendor bright."

In this city, January 15th, by the Rev Orange Clark, D.D. George North, merchant, of Marysville, to Jennie E. W. Hyatt, daughter of Hon. T. Hart Hyatt, late U. S. Consul to China. [Rechester (N. Y.) and China papers please copy.]
In this city, January 15th, at the Second Congregational Church by the Ray J. A. Banton Loremin Williams of Sierra county, to Bella B. Ayer of this city.
In this city, January 12th, at the Cosmopolitan Hotel, by the Rev. J. A. Benton, Theodore Demming, of Yolo county, to Charlotte Holladay, arrived by steamer. In this city, January 5th, by the Rev. J. A. Benton, Augustus E. Siffken to Annie J. Baillie, both formerly of Victoria, In this city, January 15th, by the Rev. J. M. Buehler, In Sutter township, Sacramento county, Henry Heser

George Dockendorf to Lizzie Pohlmann. At Upper Calaveritas, Calaveras county, January 6th, In Grass Vailey, January 10th, William B. Van Orden to Eliza Jane Garvy.

DEPARTED.

" Death is not dreadful; to a mind resolved, It seems as natural as to be born !" " Man makes a death, which Nature never made."

In this city, January 16th, Frederic, son of Charles and Charlotte Vernon, aged 7 years and 16 days.
In this city, January 16, Emma Bridget, youngest daughter of William and Catharine Handerkin, aged 7 months and 21 days.
In this city, January 14th, Mrs. Catharine Canning, a native of Ireland, aged 38 years.
In this city, January 15th, Charles D. youngest son of George and Margaret Plummer, aged 7 years. In Sacramento, January 14th, John Rath, aged 26 years months and 18 days. In Sacramento, January 11th, Mrs. Ann Lee, a native of New Orleans, and a resident of Jackson, Amador county, aged 43 In Arcata, Humboldt county, Dec. 17th, Peter Kenan, aged about 52 vears. At Bilwell's Ranch January 8th, Pampoola, daughter

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David and Miami Arnold, aged 16 years.

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IN CALIFORNIA. Benjamin Todd will preach for the Friends of Progress every Sunday, in Congress Hall, Bush street, until further notice. Hours of service, 11 o'clock A. M. and 7½ P. M. John Allyn will answer calls to lecture on the Science and Philosophy of Spiritualism. Address, San Francisco.

Mrs. C. M. Stowe, trance speaker, and clairvoyant physician. Address San Jose. Mrs. Ada Hoyt Foye lectures every Thursday evening at Fraternity Hall, Market street, on the Phenomena of Spiritualism; and gives practical demonstrations of the same.

IN THE ATLANTIC STATES.

J. Mad'son Allyn, trance and inspirational speaker.
C. Fannie Allyn, Middleboro', Mass.
Mrs. N. K. Andross, trance speaker, Delton, Wis.
Geo. W. Atwood, trance speaker, Weymouth Landing, Mass.
Dr. J. T. Amos, lecturer upon Physiology and Spiritualism,
Box 2001, Rochester, N. Y.
Charles A. Andrus, Flushing, Mich., attends funerals, and
lectures upon reforms. Mrs. Sarah A. Byrnes, Salem, Mass., during January; Willimantic, Conn., during February; in Somers, Conn., during April. Address, 87 Spring street, East Cambridge, Mass.
Mrs. M. A. C. Brown, in North Dana, Mass., every other Sunday, until further notice. Address, Ware, Mass. Mrs A. P. Brown, St. Johnsbury Centre, Vt. Mrs. H. F. M. Brown, P. O. Drawer 5815, Chicago, Ill.

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Dr. J. K. Bailey, Quincy, Ill.
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Thomas Cook, lecturer on organization, Huntsville, Ind. Charles P. Crocker, inspirational speaker, Fredonia, N. Y. Ira H. Curtis, lecturer on government, Hartford, Conn. Miss Lizzie Doten, New York, during January and February. Address, Pavilion, 57 Tremont street, Boston. Andrew Jackson Davis, Orange, N. J. Mrs. A. P. M. Davis, Box 1155, Bloomington, 111. Mrs. E. DeLamar, trance speaker, Quincy. Mass. Dr. E. C. Dunn, lecturer and healer, Rockford III. J. T. Dow, lecturer, Cooksville, Rock Co., Wis.

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Mrs. Laura DeForce Gordon lectures in Colorado Territory
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Mrs. Dr. D. A. Gallion lectures, under spirit control, upon diseases and their causes. Address Dr. J. Gailion, Healing Institute, Keckuk, Iowa. Dr. L. P. Griggs, Evansville, Wis. ars. Emma Hardinge lectures in New York (Dodworth's Hall) during January and February; in St. Louis during March and April; in Cincinnati during May; in Chicago during June, July and August. Address, 8, 4th avenue

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York.

ruary; in Cincinnati, O., during March and April. Address as above.

F. L. H. Willis, M. D.; in Providence during January. Address, Boston, Mass.

A. B. Whiting, Louisville, Ky.

Mrs. S. E. Warner; in Beloit, Wis., during February, March and April, 1867. Address, Box 14, Berlin, Wis.

T. W. Wilson, Beloggia's Grove, Du Page Co. Ill. E. V. Wilson, Babcck's Grove, Du Page Co., Ill. Alcinda Wilhelm, M. D., inspirational speaker; in Illinois un-

til the fall. Address, Chicago, Ill., Box 2903.

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Miss H. Maria Worthing, trance speaker, Oswego, Ill.
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tic, Conn.

A. C. Woodruff, Buffalo, N. Y.

Mrs. Julia Yeaw, Lynn, Mass., during January.

Mrs: S. J. Young, trance lecturer, 203 Tremont street, corner LaGrango, Boston.

Mrs. Frances T. Young, trance speaking medium, Boston,

Lecturers' Appointments and Addresses IMPORTANT MEDICAL DISCOVERY.

Electricity as a Curative Agent.

WHEN IT WAS PROMULGATED BY THE Directors of the ELECTROPATRIC INSTITUTE, that disease could be entirely eradicated from the system without the use of poisonous drugs, the thoughtless, and those who do not look deeply into cause and effect, scoute 1 the assertion as chimerical, and wrote long articles replete with sophistry, claiming that only through the digestive system could the blood be purged of the poisons which constitute disease; a great cry went up from those interested in the continued supremacy of the old system of one poison to cure another. All of the empirics joined in the chorus, and in their ignorance laughed at the new system, circulating base stories of its ill success, and quoting imaginary cases as proofs. Time has demonstrated their dishonesty. After five years of uninterrupted success, the Electropathic system is the leading idea in medical jurisprudence. While by the old system physicians were content to cure one in every five cases, there were those who were diving deep into the science of the curative art; among these were the Electropathists; finally it was discovamong these were the Electropathists; linally it was discovered that the failure in most of the cases of organic disease, was entirely due to the machine. Taking this view of the case, Dr. J. H. JOSSELYN, after years of experiment, has perfected an Electropathic Instrument, which will cure any disease to which flesh is heir, always to be understood that the case is not so far advanced as to show a destruction of the vital tissues. We do not claim that the use of medicines may not be more advantageous in some cases, but that, in connection with medicines, it will perform a cure much coner than without, and also that diseases hitherto deemed incurable can be cured by this system. From early morn until late at night, this instrument is employed, imparting health and strength to all who are so fortunate as to obtain its services. Diseases which, by the old system, took months or even years to cure, are now cured in a few days or weeks. The cost, too, is not so great as by the old system, esides the saving of time. During the time that the Institute has been in operation,

there has been more benefit to the human family derived from the system than from all other systems combined during the same period. Among the most troublesome diseases to which Californians have been exposed is Rheumatism; none have given the honorable practitioner more trouble to relieve, and none have pretended to cure (if we except known empirics) permanently. But this subtle disease gives way before the Electropathic System in a very short time, enabling the sufferer to go about his business without pain or the fear and dread of a relapse. And so with most other diseases, considered incurable. We mention Rheumatism because of its abundance, but we could enumerate many other diseases full as troublesome, and some far more fatal in their results. There is one more disease, or disorder, which stands upon the calendar, which is fatal both to body and mind. It is one about which there has been more deception used by empirion because it is of a private nature

tion used by empirics, because it is of a private nature.

We allude to sexual debility, paraded by quacks in the journals of the day under the head of seminal weakness, spermatorrhœa, nocturnal emissious, etc. The poor victim is kept taking medicines and paying for them until his last dollar is gone, and then as soon as he undertakes to work to obtain more funds the trouble comes back in all its loathsomeness. To this disease Electropathy is peculiarly applicable, its action being upon the spermatic nerve, strengthening the secretory organs, and at the same time, creating an equilibrium in the system, thereby preventing relapse. We dwell upon this dssease because it is one about which there has been more deception used than all others put together.

TO FEMALES.

The Directors would say, Electropathy is particularly applicable to your delicate and fragile systems, and to the numerous troublesome and painful diseases to which you are liable; should you be irregular, a few treatments will restore the functions to the proper state without pain or inconveni-ence. Should you be weak and enfeebled, either general or local, this system imparts strength and vitality, making the recipient feel buoyant and youthful, where before they were languid, and enable to enjoy the pleasures of life. One great blessing connected with Electropathy is, it purifies the system so thoroughly that it beautifies the complexion, making the coarse and freckled skin as pure and fair as possible, giving the patient a fresh and healthful look.

Dr. Josselyn's Preventives are Safe and Sure. TO THE NERVOUS.

The Directors would say that you can be entirely relieved from those dreadful feelings of evil foreboding, and your system strengthened so that nothing can disturb the current of your life. Several cases of insanity, arising from a disarrangement of the nervous system, have been permanently cured by this system.

Connected with Electropathy is the celebrated Electro-Magnetic Baths,

than which there is no more powerful auxiliary in the world for the radical cure of disease. There is no institute in the

Electropathic Institute, 645 Washington Street.

Persons seeking remedial assistance may wish to know something of the system by which diseases are so rapidly removed from the body. Electricity is a fluid of so subtle a nature that it can only be studied by its results. We know that it forces everything of a foreign nature in the body upon the surface, while the vitality which it imparts fils up the vacuum, preventing thereby the subtle poison from returning to the hitherto diseased parts; and here let it be understood that the Bath should never be administered until the disease has been forced to the surface, except, perhaps, in case of cold, where fever has not set in. Its action upon mercurial diseases is peculiar. The best authorities are of the opinion that it liquefies the mercury, which, when in a liquid state, by its own specific gravity forces itself out of the body. This result has been arrived at by testing the water after an Electro-Magnetic Bath. After such tests have been found in the water the patient is not troubled any more with those pains peruliar to the disease. In all other cases it forces itself to the surface and is washed off by the bath. The whole system in its application is a LUXURY, there being no pain or incenenience attending upon it, but the reverse in the case, being one continued pleasuré. It would be consuming space to no purpose, to enumerate the diseases to which this system is applicable. Suffice it to

say, that there is no disease within the catalogue of human ils but what can be cured at the Electropathic Institute. We have instructed the Resident Physician to warrant a perfect and permanent cure, or ask No Pay for Services, when in his judgment it is within the bounds of cure.

The Institute was established to, if possible, prevent the unwary from falling into those dens of robbery (yelept quack doctors' traps), and hereafter the scientic originators of this Institute will not be to blame if the afflicted are robbed of their money, and injured in their constitution. There is also another view of the affair. The rising generation should be reared with strong constitutions, and the Directors wish to arouse their guardians to a proper sense of their duties in the premises, if possible, to prevent them stuffing their young charges with deleterious drugs, with a chance of entailing upon the tender constitution, just forming, a complication of evils a thousand times worse than death.

DR. Josselyn—Dear and Honored Sir—You requested me to let you know how I feel after being at home three weeks. Well, sir, I have now been here little over two weeks, and there is no return of that very unpleasant trouble. My sleep is sound and there is no disturbance of the regular laws of nature. I feel as strong as I ever did before bad habits had weakened my system. Not only has the general debility entirely disappeared, but the local trouble has gone. I feel so strong that there is no fear of its return. Considering that you only took one month to cure a disorder of seven years' stancing, I think your system almost miraculous. accept my sincere thanks, and publish this if you please; I have sworn to it, as you will see.

State of California, County of Sacramento-ss. Subscribed and sworn to before me, this tenth day of October, A. D. 1860. CHAS. HART, Notary Public.

NEVADA, Nov. 8th, 1860. DEAR DOCTOR:—Pursuant to agreement, upon my arrival I sit down to pen you a few lines in acknowledgment of the great service you have rendered me, in relieving me of that painful case of neuralgia and rheumatism. When I look back and see the gallons of medicines I have swallowed to no puroose, and then think how soon you cured me, I am astorished. You were only twelve days performing a cure of the trouble for which I had taken medicine over six months, and spent hundreds of dollars. Dear Ductor, if you could see the wonder exhibited by my friends, who can hardly believe that a cure was performed without medicines; but here I have een cured, and I have not taken a drop of medicine from you nor from any one else while being treated by your splendid nstrument. I shall try to show accepted when I come across to you.

Yours till death,

FRANCIS GARLAND. instrument. I shall try to show my gratitude by sending

To J. H. Josselyn, M. D., Resident Physician Electropathic State of California, County of Nevada-ss. Subscribed and sworn to before me, this eighth day of November, A. D. 1860.

F. SPAULDING, Notary Public.

CAUTION. All persons seeking the Electropathic Institute should be

careful to remember the name and number. Electropathic Institute, 615 Washington Street.

south side, between Kearny and Montgomery, over the Re-J. H. JOSSELYN, M. D., Resident Physician,

With these remarks we leave the interest of on the sign. the Institute with the public asking only the same generous confidence and patronage thus far awarded to it. The record shows over twenty thousand consultations, and a very large amount of suffering relieved.

Persons wishing to consult the Resident Physician by Letter, can do so with the utmost confidence, and can if they wish have Electric Remedies for any disease-sent to all parts

of the State; all Remedies sent from the Institute warranted to be effectual. All letters must be addressed plainly, J. H. JOSSELYN, M. D., Box 1945, San Francisco, Cal. All letters will be destroyed or returned, as directed by the writer.